

~~is any temptation.~~

That Necessity which removed them from paradise, the symbolic Heaven or Nirvana, is no enemy of knowledge but rather of that ignorance which presumes that wisdom may be as casually plucked ^{from what?} as an apple from an extended bough. Such pseudo-knowledge, we should know, is empty and valueless. It deserts us when we need it most, having the coldness and lack of sympathy represented by the serpent.

Re-entry into paradise cannot be earned through words alone. The recent emphasis upon teaching the child right attitudes of open-mindedness, scientific thinking, social-mindedness, patriotism, and the like, helps him not to refrain from following habitual grooves of thoughtless conduct. As for pedagogical experiments designed to prove the superiority of a particular method of instruction as "democratic" versus "authoritarian," bias hems the matter.

Despite the superficial changes which might appear on the surface as the consequence of such experiments - so highly praised by educational authorities - these can only be of a transient emotional and intellectual nature which, when tested by the slightest emergency, would be erased from the child's vocabulary and behavior, leaving his nature as impoverished as before. ~~Whence it~~ ~~it evident that~~ ^F fine words and statistically detailed experiments inspired by the instructor's appetite for professional advancement can have only an oblique relation to the child's most intimate self and so cannot move him to improve upon his undisciplined actions. New words, if coupled with old motives, no less than 'noble' patterns of behavior rooted in old precedents of response, are soon

gotten, leaving distorted and almost ineffaceable impressions, critical to the well-considered reception and interpretation of experience.

Such innovations in teaching may be compared with setting forth upon a long and arduous journey when swift transportation is available, if not for the asking, at least for a price we can well afford. It is to teach after a tediously pedestrian fashion when magnificent vistas, unsuspected by those blindfolded by customary prejudice, might be revealed. It is to go one from joint to joint, constructing a carcass with the living breath. It is to incubate an egg which is putrid, expecting a chick to hatch therefrom.

But within the shell-world that is wholesome, the protoplasm of the embryo is organized into tissues, the beating heart quickens the pulse of life, and the feathers become loosened from their sheaths. After twenty-one days, the confined chick pecks vigorously against the shell with its beak, the imprisoning wall is cracked, and a new life opens to it.

So it is with the unborn child. During the fourth month of pregnancy, the foetus begins to stir, prophetically informing the mother that the life within her womb has quickened. At first there is only a suggestion of movement, a barely perceptible fluttering, but soon the tiny arms and legs hammer against the uterine walls in anticipation of the birth moment.

While chick and infant, in due course of time, seek an exit, many adults who have installed themselves in a smugly static environment choose to remain there despite the necessity for liberation and rebirth. Such men even thicken their walls just as China, at the command of the Emperor Shih Huang Ti, built and thickened the Great Wall as a

mark against the tartars - that same Wall which now stretches in ruin across the hills of Asia.

But within a few years of the Emperor's death, Mow-Tan, chieftain of the Hun tartars, had swept around and through the western end of the Wall, ravaging China as far as the Huang-Ho. Some centuries later, the Toba tartars, conquerors of northern China, even added many miles to it lest still other nomads enter and ravage their newly won empire.

It is not necessary to build a wall about anything, be it a civilization or a personal possession. When we are no longer enslaved by barbaric whim, we may then go to the barbarian in safety. We can teach the barbarian mind which is really the ignorant mind but before we undertake to do so, we must be positive that we are no longer barbarians ourselves for he who would be a missionary to another must first be a missionary unto himself.

But frequently, the instructor is ^{so} victimized by egotistic heroism whereby he, through gratuitous substitution, identifies himself with those great ones who have in their lives advocated the practice of self-knowledge, that he enthusiastically suggests to his pupils that they do likewise although he has never seriously attempted to do so himself.

A pupil of such an instructor, following his advice that she scrutinize the most minute details of her behavior, later confessed to him that she had experienced a nightmare following a single day of trial. While climbing the stairs to her home, she had repeatedly asked herself where she was going and why. At the supper table she had inspected each morsel closely to discover her reason for eating it. Then, after going to bed, she had dreamed of climbing interminable flights of stairs. She had banqueted upon strange, tasteless foods. She had lost her way in a dark forest where mists obscured her way.

By his action, the girl's teacher has
Could anything but a nightmare result
from a chartless voyage to the unknown self?
Much more than a few words of suggestion are
required, for the subject they ~~are~~ purport to
hint at is one of vast scope, requiring much
explanation and repeated practice as part of
the preparation, so that eventually we may ask
not merely why we eat but why we eat too much,
and why we begrudge the food on another's plate.

By his action, the girl's teacher has shown that he has made the mistake of giving to another a tool, ^{with} which he is as yet unacquainted and therefore unskilled. The child's dream is a typical response to such an action, the dark forest being symbolic of his immature guidance which did not prepare her for the first step to be taken. Wherefore the confusion which discouraged any further steps in the right direction.

When, despite discouragement, this instructor has persisted, he will understand that this subject may only be introduced to another by presenting in some detail the purpose, the functional use, of self-knowledge. This mastered, initial confusion and hardship no longer lead to final discouragement which may be likened to the onslaught of an unknown enemy striking from ambush. Instead, these obstructions ^{and} would have been appreciated as fertile subjects for further investigation during which consciousness of one's behavior gradually ruptures the hard integument of self-consciousness as the unripened self is gradually prepared for maturity of discernment.

Self-knowledge is not to be grasped without an unremitting strategy which understands that a strong fortress is not to be easily taken. It demands well-sustained effort, and he who would approach the fortress of knowledge must be as strong and enduring. And though we fail today, we must also try again today. ~~But the dream that tomorrow is another day is an evil that holds everyone who is deceived by its promise.~~ When, despite discouragement, this instructor has persisted, he will understand that this subject may only be introduced to another by presenting in some detail the purpose, the functional use, of self-knowledge. This mastered, initial confusion and hardship no longer lead to final discouragement which may be likened to the onslaught of an unknown enemy striking from ambush. Instead, these obstructions ^{are} ~~would have been~~ appreciated as fertile subjects for further investigation during which consciousness of one's behavior gradually ruptures the hard integument of self-consciousness as the unripened self is gradually prepared for maturity of discernment.

used later →

To help focus another's interest upon this more mature self is the most serviceable function of the teacher who at all times should be the stimulating guide and collaborator. The knowledge gained from this study will be assimilated by each in his own time since the preparation needed must differ for each in the light of specific aptitude and interest. Scholastic and home differences do not primarily dictate the period of apprenticeship needed but principally the child's innate sensibility for which the teacher must have a sympathetic and thoughtful perception. Negative scepticism cannot uncover this vein: ^{in each} only search coupled with thoughtful observation and sensitive observation have value.

all by the same methods that brought it upon us.

It is well-known that many technically sound ideas, later developed into practical inventions designed to improve the condition of mankind, were at first looked upon as visionary until the prestige of the machine age reached such a peak that new industrial ideas, regardless of their astonishing nature, were received with gradually abating skepticism as their place in the commercial scheme was appreciated by an industry which, at this time, had become so thoroughly plunderous that it no longer represented innovation but exploitation. From the beginning, the best ideas of applied science were put to the least progressive but the most exploitative uses under the guise of every sort of humane pretext. For example, it was asserted that through such improvements men would be freed from the degradation of tedious manual labor and the good things of life made available to all.

Yet, then as now, the oppressively exploitative use of machinery, demanding only knack from the worker, was creating poorer conditions than progress through education by taking from him the thoroughness and creative elasticity which he and his fathers had possessed prior to having become metamorphosed into mere cog-extensions of the machine. Rescued from the enslaving conditions of rural life, domestic handicraft, or the vestigial remnant of the medieval guild system, the worker was robbed of his former ability by an equally slavish urban environment. But then, lacking in sufficient intelligence as did his employer, how could he know that factory work does not, either in principle or practice, release one from a condition of servitude but merely substitutes an imitative movement, servilely reflecting a

similar movement on the part of the machine whose product, in comparison to most things wrought by hand, is not only lifeless but shamefully inferior because its life-service is "scientifically" calculated to last a predetermined time after which it falls apart, thus forcing replacement. Upon this forced replacement, the life of speculative industry depends. Otherwise, the incongruous elements of its structure, so contrary to progressive good sense, would collapse, together with the artificial prosperity such industry brings to a nation.

Hence we see that the good of our many inventions which might have been of incalculable benefit if applied with full sincerity of thought, undeterred by the presence of opportunistic personal motives, have been and are being put to the most restrictive uses whose effects, in their way, go just as far as did those of former conditions (today considered deplorable) in warping the human being. Superficially, it appears that today represents an immense improvement upon yesterday, but this is only a mental and emotional product of necromancy, re-conjuring up the same cadaver-ignorance of prideful accomplishment invoked by our predecessors. But their's, though basically identical with ours, we profess to despise, confidently affirming that we have risen above it.

The business man, as we know him, treasures his store of illusory wealth; illusory because business neither possesses, transfers, nor creates wealth, but only imagines wealth where there is a basic process of cultivation, harvesting, garnering, and distribution of supply according to essential and therefore less precarious demand.

Nature gives us the good field but man contributes the fence about it in an atavistically combative society where business, an outgrowth of medieval and ancient brigandage whose core-idea has not undergone improvement in modern times, is above all else speculative instead of being regulative, thereby continuing to violate the most sensible laws of supply and demand by making supply artificially uncertain and by creating artificial demand.

Thus, when crops are small yet sufficient to take care of a whole populace, an artificial dearth is created by speculative cornering of markets until in extreme instances hysteria sweeps entire nations into frantic demand facilitates exorbitant prices. Conditions are precipitated which, though basically not hopeless, turn into real chaos (despite the fact that nature's supply, even if locally restricted is, taken by and large, sufficient to take care of the needs of all) when intelligent distribution of nature's supply is interfered with by ever-present agents in every class of society who justify hoarding for the sake of profit. Yet even during periods of artificially heightened scarcity when the populace is on the verge of starvation, those who can pay the extortionate price demanded will be able to purchase not only essentials for themselves but even manage to exist in a state of extreme wastefulness for our opportunistic philosophy of life invites profiteering on the one hand and the torments of privation on the other.

Where there is abundance, the procedure is identical but the consequences are seemingly less drastic. Bumper crops are reduced to maintain price-levels, as a rule, part being stored and part destroyed. And to further aggravate the emotional tension of fear in the poorly informed during periods of artfully manoevered dearth

and abundance, agencies of so-called information as the newspaper, radio, and cinema lead the way to the well-trodden paths of violence.

Let us now turn from symptom to cause. Were it not that the tap-root of twisted thinking absorbs its main sustenance from educational circles, it could not display so vigorous a growth in the attitudes, incentives, and conduct of those who graduate from our schools. When all is said and done, what is most stressed in the classroom and therefore taken by the student into later life, is how soon and how most self-advantageously he can turn his knowledge into cash-value; the outstanding feature of his interest in subject matter being how much and what it can buy him in comfort, in pleasure, in social standing, in everything which is self-indulgent; these constituting for him his security and because it has been only drilled into his ears, not taught, that: "Wisdom is better than rubies."

So in choosing any vocation, the material revenue anticipated is the aspect upon which greatest stress is laid. Exactly in conformity with this consideration is the vocational choice of the instructor-to-be who, by virtue of his familial and public educational background is already the little business man, weighing the pros and cons of lucrative advantage. Later, when he has achieved his ambition and become the instructor, although he may have anticipated turning over a new leaf; that leaf, when and if turned by him, seldom presents a more desirable other side. He can only play the same tune: the newness of the melody thereof depending upon the versatility of the imagination. Pitifully he has remained what he is from the inception to the still-birth of his dream and, so long as he remains what he is, it will be difficult, with the habit-ridden background he has acquired, to dissolve the strong

psychological partnership of ego and ambition, both, acting in concert, having succeeded in eclipsing the more desirable self within him.

The usual instructor, as a type of business man, treasures his store of factual accumulations, upon which depends not a living but rather a livelihood. The store of memorized precedent matters more to him than a direct approach to experience because his training has made of him a repository of superficially apprehended fact where, behind, the façade of complacently self-assured definition and propping detail, hides the petty ambition for rulership, inimical to the reception of the greatest good which, if good, needs not the interpolation of number since the essential quality of good, being universal, needs only to be realized to become tangible and, without qualification, workable for all; not merely for the greatest number.

Those who would possess facts only to rule others are forever occupied in trying to capture the minute symptom which to them is the all-overruling center of interest. Walling it about, isolating it, they call this fraction of a fraction the fact. Findings which are really prospective guides to further qualification, possible progressions to from one lead to another, are invariably fast-frozen in the entrenchment-molds of self-centered utility which, it should not be overlooked, also stupifies the intelligence, never warming it into life. Ultimately, the would-be masters are prevented from discovering their error concerning real fact which clearly links every experience, not with the weakling character of the i but with the as yet undiscovered I.

To understand how personal bias interferes with the reception of fact, let us suppose that we are listening to an orchestra rehearsing a symphony. When personal bias enters, it is as if there were present

that orchestra egotistic musicians who insist upon being heard above others in every measure even though the conductor indicates otherwise. Not understanding the intrinsic importance of the place they occupy in the score, they think themselves slighted, relegated to the background, and so feel impelled to lift themselves from what to them is an inferior place by competing with the loudest instrument of the moment. And yet, to play one's part well, whatever it be, can never be insignificant since, in actuality, it represents the highest achievement. But not realizing this, they introduce discordant waves of noise. There is clamor and conflict. The harmony will not be heard and the idea of the composition lost to them.

Because of this fearful self-concern, excessive wariness too often marks our chronically biased attitude toward pivotal ideas which, were they considered, might prove of enormous value in helping us to clarify our mistakes. We are on guard against methods which, though richer in content and more direct in bringing about a life motivated by other than our preferred competitive bent which has become habit, we label as impractical. Although it is only through hearsay, through casual conversation and reading motivated more by the desire for entertainment than for learning, that we generally acquaint ourselves with such innovatory ideas, we greet them with indifference and, when faced with the problem of practical application, dismiss them abruptly. It is evident that we are not receptive to proposals which would help us to transcend - not merely to dislodge - the monopolistic principles upon which are based our fear-ridden existences, the present and future of our pupils, and therefore the grievous repetitiveness of human suffering. Suffering from chronic forgetfulness of our painful past, we are

carriers of that infectious plague which we transmit to the pupil. Oblivious to the lessons of recorded history, we who are charged with the instruction of others justify our routine inculcations of competitive incentive on the ground that later the graduate will be able to contribute more to social well-being. But like ourselves, later the graduate runs amok because we have made him the legatee of a structure of limitations decked over with the tinsel of material worship.

From the kindergarten on, the child is taught to learn and to play, not for joy but to win a prize or gain a mark, the satisfaction of sport and learning for their own sakes being secondary except as a bittersweet ointment to be rubbed into the wounds of the defeated athlete or scholar. We encourage competition in the university, awarding scholarships, medals, and monetary rewards - the laurel leaves which must soon wither - to those most outstanding in patriotism while prizes are even given for essays purporting to deal with moral virtue! And as for sport, we do the same for those who have learned to make a business of it.

Despite this consideration, many will argue that the athlete who "plays" for his school acquires character and an appreciation of the meaning of teamwork, which is to say, he learns how to get along with and to cooperate with others. But this is not so. He learns to escape from himself, to become an average salesman, an average machinist, physician, or instructor who, while practicing a particular calling advertised as satisfying the needs of others, makes those others helplessly dependent upon him.

Man's instincts are good, being potentially social in character. But this potentiality we disregard, in its stead fostering rivalry, egotism, and confirmed thoughtlessness by means of our example, so much

more persuasive than our pious precepts. And so the average pupil succumbs to the sledge-hammer blows of the school though not the few of real stamina (not of the athletic kind), who were as anvils too strong to be shaped into the rigid molds of competition. If instructors had any insight into their shortcomings, they could not seek the credit for those graduates who later became outstanding benefactors of mankind for such were not produced by the school. Their scholastic history is one of rebellion, failure, or proficient obliviousness to lessons presented but not heard. Consciously or unconsciously, they were rebels unwilling to tolerate the impotent force of the schoolmen. To the teacher, and there are always a few, they listened but the words of the others were to them a compulsory imposition. judgments to be affected by every transient impulse; because it has not been trained to train itself to reinforce impressions with every available resource of thought, feeling, and action brought into concentrated focus; because not having been taught to know itself, it does know how to guard itself against perilous self-bias. And so an event is taken either too lightly or else undue importance is attributed to it in the belief that it is

Though traceable to the true cause, an inferior level of thought in the instructor, the ^{poor} ~~sorry~~ lives lived by people are ~~yet~~ ascribed to all sorts of extraneous origins due to the gordian-knotted intricacies creating by passing impressions which signalize departure from evolved thought. Every variety of clue but that which leads to the cause wherein the only solution lies is manufactured by our too-briefly considered impressions. Such lack of sustained consideration points to developed incapacity to review events with sufficient concentration of mind. Unfortified against outward assault because so little has been done to protect it against assault from within, the mind breaks down in time of emergency. It does so because when things seem to be running smoothly, it slips into the habit of allowing its judgments to be affected by every transient impulse; because it has not been trained to train itself to reinforce impressions with every available resource of thought, feeling, and action brought into concentrated focus; because not having been taught to know itself, it does know how to guard itself against perilous self-bias. And so an event is taken either too lightly or else undue importance is attributed to it in the belief that it is

Sometimes words have the nature of stones. We divert our children with explanatory of everything needful for us to know. In consequence, our superficial observations lead to as superficial deductions as, for example, the distressingly opportunistic ones (also inexact because they are the resultant of spurious values placed upon expedient knowledge as compared with enduring learning), drawn by teaching staff and student body with regard to intelligence as determined by the mental test and intelligence as tested by life.

Sometimes words have the nature of stones. We divert our children with words, not with the life words try to convey.* We have an inflexible course of study. We have ~~standardization~~ standardization. There are tests at the end of the term to ascertain how many items, how many torn segments, our victims may recall. principals and members of boards of education, to parents, to judges, lawyers, salesmen and laborers.

test the living
intelligence through

The true teacher knows that it is more important to unmark the child than to mark him. An inchworm, laboriously measuring, sucks the brain dry. Any truth which the student comes upon may only be measured by that background of his evolved recognition of living. This is an advantage which applies to the capable teacher as well; to principals and members of boards of education, to parents, to judges, lawyers, salesmen and laborers.

The fixed principles ^{by} in which our
courses of study are ^{constructed} presented congeal
the volatility of their substance. ^{to}
Men of thought become such with ^{out} the
crutches of rigid learning; they examine
the meaning of truth for themselves. ^{and}
that these crutches must ^{and they} be abandoned
sooner if they are to assist their
students to think for themselves. One
cannot abolish the law without before
one has the affinity with the law
within. Only when there is an inward
sense of discernment may one give up
outward compulsions.

But before we throw ^{our} these crutches aside, we must be able to walk by ^{to} ourselves. Otherwise, we will ^{surely} come to grief. ~~each another to be free. For~~

Most teachers are not ready for that. But they should, at least, understand that these crutches must ^{some day} be abandoned ~~someday~~ if they are to assist their students to think for themselves. One cannot abolish the law without before one has the affinity with the law within. Only when there is an inward sense of discernment may one give up outward compulsions.

Teachers who so loudly inculcate democracy often forget that no slave can teach another to be free. For which cause the boom of cannons sweeps the earth while propaganda for peace cries itself hoarse. Because their salary increments depend upon it. They fail to see that there is no good to be derived from outward compulsions. They may continue to take such courses but let them not imagine that this absolves them from the necessity of growth. Credits in university courses may be piled up to impress one's superiors, to increase one's salary, to obtain a higher position, but the teacher may be crushed by the weight of these credits. He may never recover the simplicity which best becomes the instructor. He will boast of his advanced degree. He will carry a key of gold displayed to best advantage on his vest. As the rich man becomes a slave to his wealth, so he becomes overcome by his store of putrid information.

all our knowledge? We have not truly felt what we teach.

Must it be forgotten? Most teachers are slaves to the conventions of systems, to

salaries and little advancements of position. They take courses after school not to make of themselves

better teachers but because their salary increments depend upon it.

They fail to see that there is no good to be derived from outward compulsions.

They may continue to take such courses but let them not imagine that this

absolves them from the necessity of growth. Credits in university courses

may be piled up to impress one's superiors, to increase one's salary,

to obtain a higher position, but the teacher may be crushed by the weight of these credits. He may never recover the simplicity which best becomes the instructor. He will boast of his advanced degree. He will carry a key of gold displayed to best advantage on his vest.

As the rich man becomes a slave to his wealth, so he becomes overcome by his store of putrid information.

In other school systems, most of them will seek a position in branches of business and eventually the majority would be absorbed in private industry with a sizeable fraction in governmental positions.

What is all our knowledge? We have not truly felt what we teach. Truly. Most of it would be forgotten very soon did we not consult notes again and again.

Let the instructor means to pass or fail the student and is very serious about it since the necessity for appraising others is firmly established.

Success in our society is based upon rank distinctions which serve to identify us as possessors of intelligence in its various degrees. Naturally, the majority of students will want to attain the highest achievement which stands for success. But intelligence cannot be graded in this fashion because the nature of intelligence does not consist of the temporary exercise of memory.

It can be proven easily enough that thought has little or nothing to do with this type of efficiency by summoning the average faculty and informing them one morning: "Gentlemen, colleagues, etc., you are all dismissed from our school system."

Of course it might be argued that such an experiment cannot be performed and must therefore remain unprovable and it is just here that intelligence is displayed, if it be present, to play a real part. The quality of intelligence is that of vision. So that with intelligence, we could precisely ascertain the result of our experiment without subjecting the honorable faculty members to such ignominious torture.

But let us now go on to follow those dismissed from the school system. It being understood that they could not secure employment in any other school system, most of them will seek a position in other branches of business and eventually the majority would be absorbed in private industry with a sizeable fraction in governmental positions.

A year passes. Again they are dismissed but this time they are summoned before their Board of Education and told they are all required with instructions to resume their place in the classroom the following week.

The confusion would no doubt be disastrous because their seemingly solid intelligence would, by that time, have been blown by the four winds in all directions of the mind. But what is significant to note is that in just one year, very few of them would have retained enough professional recollection to resume their work as before. Even with the aid of books, their work would be most clumsy at first and, for many, perhaps impossible.

Through this, we see that their knowledge could not have been truly seasoned with intelligence but only with the custom and habit of doing the same thing day in and day out and eventually knowing it as a child knows his catechism. They could not repeat it with the former appearance of seeming knowledge and authority that fundamentally was lacking because if it were not, ten, twenty, or any number of years could not possibly take away the capacity to re-live that knowledge at any needed time. True knowledge is then as ineradicable as the soul of man.

So if the foregoing is clear, it follows that the values we give our inventions such as our standardized conceptions of intelligence and thought which, in our exaggerated artificial appraisal of them, create fear in the instructor as well as in the student according to the relative situation involved. In the absence of studying the nature of intelligence, we must remain subservient to memory and continually maintain this fear and never even attempt to approach that value of intelligence of which we can never have the

slightest conception unless we are sincerely interested (which allows a certain capacity and ableness to evolve in us) in that quality of learning by attempting repeatedly to examine our commercialized learning and procedures of learning which are at all times purely imitative and so divorced from intelligence or any other consistent power of thought.

any read too much.

A (formal) degree or the lack of one has nothing to do with intelligence. We must recognize it by its self-evident qualities, ^{and} not ^{go by} intelligence by degrees. truly mindful human being might select his books for himself. That right he will not arrogate to another even though it means a slight saving of change. This is not a service but a disservice. One cannot sell one's freedom of thought for a mess of pottage called in this instance a best seller. (provided one is the recipient of such freedom, Does not this obvious abuse indicate a fundamental superficiality of thought? Thought has nothing to do with that imitative cavoring we term thinking.

many read too much.

Nor is the teacher alive intellectually because he reads. If books.* So many subscribe to book-of-the-month clubs though a truly mindful human being might select his books for himself. That right he will not arrogate to another even though it means a slight saving of change. This is not a service but a disservice. One cannot sell one's freedom of thought for a mess of pottage called in this instance a best seller. (provided one is the recipient of such freedom.) Does not this obvious abuse indicate a fundamental superficiality of thought? Thought has nothing to do with that imitative cavorting we term thinking.

This understood, it becomes of paramount importance to realize the exertions involved in the process of growth out of present limitations of thought, impression, word, and deed. Only this in that which in the real sense concerns us, the choice will be taken away from us by our haphazard behaviorism which limits us more and more to our complex environment.

enlightenment, being well aware that all who seek understanding need to apply what they know and to know what they apply. Were we similarly to apply ourselves, we should go on to acquire a genuinely discerning mind. We should know that there is no great advantage in trying to reason intelligently and coherently when we cannot behave in an intelligent and coherent manner -- without which there can be no intelligent and coherent reasoning.

The vast meaning of intelligence ^{what is} (This understood, it becomes) of paramount importance ^{is} to realize the exertions involved in the process of growth out of present limitations of thought, impression, word, and deed. Only this can make for the accurate learning in which the great teachers so excelled. ^{These} Such philosophers

were known by their actions; they did not rely exclusively upon words as evidence of their enlightenment, being well aware that all who seek understanding need to apply what they know and to know what they apply. Were we similarly to apply ourselves, we should go on to acquire a genuinely discerning mind. We should know that there is no great advantage in trying to reason intelligently and coherently when we cannot behave in an intelligent and coherent manner -- without which there can be no intelligent and coherent reasoning.

Everyone applies what he knows and what he knows correct



scarcely any conscious understanding of its immediate manifestations within us, and, therefore, hardly any demonstration of its rôle in our behavior.

1. C. Spearman
2. E.L. Thorndike
3. L. Terman
4. P.W. Freeman
5. C. Spearman

The vast meaning of intelligence can ~~never~~ never be known when separated from its function of improving behavior. The futile quest for its nature in our sport of pouring innumerable definitions into the bottles of pedagogical literature as "mental energy,"¹ "the power of good responses from the point of view of truth and fact,"² "abstract thinking,"³ "ability to learn acts or to perform new acts that are in some way functionally useful,"⁴ each primarily a verbal abstraction, infallibly points to a questionable understanding of the nature and purpose of intelligence on the part of the abstractor and ^{those of his} adherents. ^{school.} Being unable to make clear any of our true opportunities through this too-specific action of ours by finding acceptable motivations for it, we would explain our own to ourselves as all seeking abstraction, intelligence, by vainly analyzing it into "the ultimate laws of cognitive phenomena"⁵ although there exists, as yet, scarcely any conscious understanding of its immediate manifestations within us, and, therefore, hardly any demonstration of its rôle in our behavior. may not lie in any abstruseness on

- part of our subject but 1. C. Spearman that we are unwilling to
2. E.L. Thorndike
3. L. Terman
4. F.N. Freeman
5. C. Spearman

If we cannot direct our behavior to give the pupil the benefit of a really persuasive example of harmonious, i.e., intelligent ~~thought~~ thought-action which guards always against self-magnification, it is possible that our learned words really represent an escape from dealing with and applying intelligence. Perhaps we are only theorizing?

Although we may not be aware of any uncertainty, we theorize only when we are uncertain. While theorizing is, in itself, desirable enough, to theorize and then conveniently to adapt our conclusions into methods of teaching and testing does not help one to look facts in the face. This follows because despite our aptitude in finding ways to apply our hypotheses, we stubbornly cling to the findings which flow therefrom, e.g., intelligence testing although this too-prevalent practice can only hamper us in advancing toward that fundamental truth which, whether known or unbeknown to us, we are all seeking. But we are opportunists who do not even seize our true opportunities, who still suffer from the delusion that our opportunity lies not in ^{taking advantage of, of the best in us,} ourselves, but in the exploitation of others.

So it is possible that when we are defining intelligence, we are not touching upon it at all. And the reason why we are so uncertain of the nature of intelligence may not lie in any abstruseness on the part of our subject but in the fact that we are unwilling to observe its manifestations or the obstacles thereto in ourselves.

By what basic criterion shall we judge the degree of intelligence present in any given behavior? "Any intelligent act," according to Frank N. Freeman, "is one that is adapted to its purpose, one that accomplishes its purpose well and economically. An intelligent individual is who who adapts himself to the purposes under which he lives. Such adaptation is necessary for physical survival and well-being and also for the attainment of such needs and desires as the individual may have."¹

So that to apprehend the degree of intelligence in a given behavior, we must be able to make some realistic estimate of the degree of adaptation. But how shall we determine whether adaptation implies fitness to answer the demands of life by being able to disintegrate preconceived dogmas and conventions or fitness in the sense of having imbibed information requisite to attain an "enviable" score in the intelligence test which does not, because it cannot, distinguish between the hedged values of life, together with freedom of behavior in the larger sense, and the meaning of satisfying situations in the individual's personal life. Thus, one adaptation looks first to the

¹ The Thirty-Ninth Yearbook. p. 16.

... of like-age children. Revisions of the Binet-Simon Scale
... essentially indirect measures of scholastic aptitude."

... the last analysis, differences of scholastic attainment
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redication of its own sins of omission and commission whereas the other is but the reflection of self-prejudicial interest in the institutional organization of an exploitative society to be satisfied through memorization of the stock of ^{conventionalized} subject matter presented by the school.

Of the utility of this subject matter, there can be no question what is perilous is that if too long engaged in the study of the sensuous world, the learner will eventually turn away from the study of his introspective world and, doing so, turn away from understanding to which we may also refer as impersonal thought, that is, the ability to look facts squarely in the face. That ability is the superior mind, the intelligent mind, the profound mind, acquire because it is ever eager to discard the caging interests of the feeble or narrowly personal; never the mind which protests against what another has done or left undone.

Now, save tangentially, can the intelligence test touch upon intelligence when it borrows its concepts from the stock of limited information offered by the school - when it only examines past instruction - when it only rewards facility in technical assimilation? "After all," writes one analyst, "intelligence tests are to a considerable degree simply knowledge tests scored relatively to the achievement of like-age children. Revisions of the Binet-Simon Scale are essentially indirect measures of scholastic aptitude."

In the last analysis, differences of scholastic attainment between pupils are, in the main, ascribable to the degree of interest and application to work. So, too, is a high IQ contingent not upon intelligence, as so many still believe, but upon the interest

which arises from ambition which needs to be distinguished from devotion to learning. And as mastery of subject matter may easily be attained through systematic application motivated by purely self-centered concern, so we shall also find cravings for the things that money can buy, in particular, admiration and adulation, ~~which are~~ ^{to be} instrumental in producing a high score on the mental test. It is ~~rather~~ craftiness which does the trick, not intelligence.

So long as the intelligence test, in content and quality of thought faithfully conforms to the subject matter presented in the classroom, it must remain a dogmatic formula which, though purporting to measure the innate intelligence of the individual, in reality measures only the inculcated tendency to acquire a restricted amount and quality of information which is valued because a saleable commodity in society. Hence, successful response to the symbols contained in these measures depends upon a restricted variety of intelligence predicated upon the acceptance of a restricted scale of values which, in the absence of a rational estimate of their effects, stifle the individual's potentialities for learning, interfere with the sounding of his unsimulated intelligence, and turn him away from self-guidance by discouraging him from seeing himself in everything he does. Instead of offering him any hint of the plot and meaning of his life, they rather encourage devotion to busy-work in the interests of self-aggrandizement. But it is only by being attentive to the how and why of his behavior that he gradually becomes able to envisage how and why the circumstances wherein he finds himself have arisen and, concomitantly, how to decipher the profoundly meaningful struggles of his fellows on their way to self-insight and the intelligence it gives.

It is insight into ourselves which produces intelligent adaptation, not the process of accumulating objective facts to which the mind becomes, confirmedly subservient. With insight into the symbolic concretion which is the world of man's subjective experience comes a consciously-assumed responsibility in the direction of our lives, and in the soil of this responsibility grows character without which there is no intelligence but only a pre-emption of the field of human opportunity by involuntary response to self-

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Though we may continue to view the intelligence test as our most reliable means for estimating reasoning power, this is to make the colossal error of confusing reason, so inextricably bound up with action, with verbal histrionics. In other words, these measures cannot, despite the arguments of their advocates, truly define the actual character of a person or help him to improve upon it.

Yet everything we do in life depends upon our character and its repercussions in conduct. How well a person's skill will be employed in his relations with others depends entirely upon his true or unsimulated character which, despite our allegations to the contrary, can neither be defined nor improved by means of the would-be mental seismograph which is the mental test. This becomes evident to the degree that we understand that while it can measure piece-meal skills, deified by those who rely only upon material sanctions, it cannot, save fictitiously reveal motives so long as behavior is assumed, as it so often is, for the sake of opportunistic diplomacy in dealing with others. Such diplomacy, if not directly taught, is strongly hinted in present teaching practices which lay overbearing stress upon its effectiveness as a policy ~~to be~~

to be adopted by those who would divine the temper and habits of another as a means to property and its many equivalents.

To prove this, as we need to is turn to the questions of the intelligence test to determine whether or not they demand answers postulated upon fixed interpretations of ^{knowledge} science and fidelity to the absolute of our times which ^{happens to be} is (statistical polling. This answered, we may go on to the problem of estimating character, bearing in mind that while there is no difficulty in comparing the answers given by the examinee with the required ones - for checking purposes, a key is included with every set of these tests - for the verification of real motives through comparison of inner impulse or reason with the obvious appearance of an exterior manifestation as a written response, we have such convenient key.

In dealing with human motives, we are faced with an as yet obscure something which cannot be clearly identified through reliance upon the instrumentalities employed in our summary methods of objective testing. Unless the instructor-psychologist has a background of understanding of human nature (which is not to be confused with bookish information concerning intellectual abstractions with regard to mind-function), unless he has far-reaching experiences derived directly from the study of the currents of his own inner world, he must remain entirely dependent upon the play-acting of those he instructs. His understanding of their actions must then be as impulsively faulty as the insight of his students into their own motives since they, too, lack clear-seeing comprehension of what their wants, desires, and actions really signify.

Only that which is done with vision leads to success which is the inevitable outcome of any action well-performed, that is, thoughtfully conceived and carried through. Without re-creative intelligence, there

is only technique without vision and where there is no vision, our performances are but jelled repetitions of another's commentary which, bespeaking of a state of mental death, does not even permit an autopsy.

In the light of the innumerable array of definitions of intelligence which have been and continue to be proposed, it would seem that we are still adrift in an atmosphere of shallow reasoning; that we are still incapable of reconciling thought and deed with that most precious possibility, the realization of a victorious life. It is not by pseudo-rational theorizing but by active living that we leave temporary defeat behind. We must consciously and conscientiously apply ourselves to taking mastery of ourselves without the example of a society too much given to compromise so that slowly but directly we may come to understand the eternal meaning of thought-action without which we must continue to mist ourselves of intelligence.

With our educational background, it is not surprising that so many of us are more interested in the literary aspects of intelligence in others than in its objective manifestations, does not permit us to exploit another because it recognizes the motive of exploitation as an impediment in growth and deals with it accordingly. Besides, as we come closer and closer to intelligence, we become more and more aware of our ignorance - who could knowingly expose another to his limitations with a quiet confidence?

The action of perceiving any part of one's ignorance is an unpleasant experience in the absence of intelligence adequate to supply the necessary incentives for correction, yet the unpleasant, as the unpleasant, is of equal worth in making the mind persevere in its quest for knowledge. In fact, it is more than unpleasant: it does not crumple one for with great suffering over what is possible by knowledge. When we understand the mind, which is to open the mind

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Considering our educational background, it is not surprising that so many of us are more interested in the literary aspects of intelligence in others than contrasted with the demonstration of its possibilities in ourselves. Intelligence is exploitable whereas to realize subjective intelligence, together with its objective manifestations, does not permit us to exploit another because it recognizes the motive of exploitation as an impediment in the growth and deals with it accordingly. Besides, as we come closer and closer to intelligence, we become more and more aware of our ignorance - and who could knowingly expose another to his limitations with a quiet conscience?

The action of perceiving any part of one's ignorance is an unpleasant experience in the absence of intelligence adequate to supply the necessary incentives for correction, yet the unpleasant, as the unpleasant, is of equal worth in making the mind persevere in its quest from truth to truth. In fact, it is more than unpleasant: frequently it shatters but this does not crumple one for with great suffering come great endurance made possible by knowledge. When we understand the reason for our sufferings, which is to open the mind

truths which otherwise it could neither be interested in nor appreciate, we can also pierce the greatest pain.

Let us again ask ourselves what would be the value of knowing whether or not intelligence as a central core or essence to be captured in a definition. True, we imagine that if we but knew that core, we might be able to apply our knowledge to better advantage but how could this follow? Would knowledge of any vital activity, ^{or} the form of a verbally expressed definition, necessarily give knowledge of its actual functions or would not the knowledge of its functions, as following from and applying to each of our performances, suffice us for our need to live intelligently, i.e., without possessiveness?

However, it is possible to conceive that this hypothetical nucleus exists but only in its application to our functions. In other words, these functions may give the appearance of arising from a central core but, as a thing severed from these functions, is really illusory. Nevertheless, the desire to find this nucleus from which, it is suggested, emanate the rays of its various manifestations, produces infinitely harmful effects by causing us to digress from the realities of intelligent behavior. Do we not seek this core out of failure to comprehend the formulative but not fixedly accumulative functions of learning thought-action whose purpose is to give each a sense of orientation?

Intelligence is formulative in the sense that it is forever flexible and from moment to moment takes a new direction, a new strength and a new expression which is one reason for its indefinable quality. And being present in each, it formulates or forms itself anew when the individual ~~while~~ focusses upon the meaning of his behavior. He is then strengthened in intelligence which is not a statically accumulative

capacity because it grows and, in doing so, gains in power to direct its immediately available powers for the purpose of highest fulfillment of his needs. This is as true for the child who may suffer from or develop some malfunctioning of the nervous system. In that case, a manual occupation may be recommended which will permit him to express a particular phase of intelligence which, for the purpose of identification, we may refer to as manual dexterity.

Highest fulfillment becomes possible through accurate insight into motives. Thus, one desiring to be an authority in the field of psychology out of egotistic motives, would yet realize that his is a self-centered desire whereupon he would want to go further so that eventually the satisfaction of such ambition is no longer his main incentive. In such learning, based upon alert observation and painstaking appraisal of his motives as manifested both in behavior and desire, lies the good of intelligence to him which gives direction as he disciplines himself to decipher what he is about.

It is not easy to evolve from confusion to understanding. And in all effort there is, if we watch ourselves, pain since growth involves the price of the manner, whether reluctant or voluntary - which, in turn, depends upon our attitude - in which it is performed. That is why the character of the man crippled in understanding of himself would make an excellent dramatic vehicle were his many-sided lamenesses and the crutches to which he clings as his main support truthfully presented. Since it is only too obvious that our protagonist is not at all satisfied with his crippled state, the dramatist should therefore attempt to understand his revolt as expressed by his furious nature. Driven by a vague, subconscious desire, the cripple would learn to walk by himself.